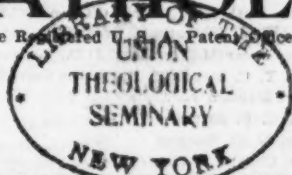


THE CONVERTED CATHOLIC

(Title Registered U. S. Patent Office, 1919.)



PROTESTANT VICTORY IN
ENGLAND

—
VOICES FROM WITHIN THE
ROMAN CHURCH

—
THE FOUNDATION OF ST. LEOPOLD

—
WHY NOT A ROMAN CATHOLIC
PRESIDENT?

—
This number should be of special interest to Roman
Catholics. Please send it to one.

—
FEBRUARY, 1928

Room 527, 156 Fifth Avenue,
New York City.

FEB 10 1928

THE CONVERTED CATHOLIC

Editor: Mr. T. C. MARSHALL

An International Magazine

Published Monthly by Christ's Mission

Room 527, 156 Fifth Avenue, New York, N. Y.

*Devoted to the Instruction of Roman Catholics Regarding the Evangelical Faith,
the Enlightenment of Protestants to the Aims of the Roman Hierarchy,
and the Spiritual Well-being of All.*

(Founded 1883)

By the late Rev. James A. O'Connor (*Sometime Priest of the Church of Rome*).

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THE CONVERTED CATHOLIC

Founded by Rev. James A. O'Connor, 1883.

"When thou art converted strengthen thy brethren."—Luke 22: 32.

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February, 1928

No. 2

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Death of Mr. Richard W. Owens

Mr. Richard W. Owens, a friend of Christ's Mission from its very beginning, passed away on Monday, Jan. 16. When Father O'Connor first came to New York Mr. Owens realized the value of his work, and gave to it his friendship and assistance. And all through the years to his death the Mission had his sympathy and material and moral support. And his life-long works endure.

Where "The Hound of Heaven" Was Written

In the London "War Cry," Oct. 27, 1927, Colonel Millner, Chief Secretary, Men's Social Work, writes that Francis Thompson, the poet of "celestial vision," was occupying a bunk in the Army Shelter at Blackfriars, London, when, influenced by the devotion and loving care of the officers he was moved to pen his famous lines, entitled "The Hound of Heaven." Mr. Thompson is considered a great Catholic poet, and this poem among his best.

Rev. Aristide Malinverni—President

All the friends of Christ's Mission will be interested to know that on Monday, Jan. 9, at the Annual Meeting of the Italian Ministerial Association, representing about 100 Protestant churches in the metropolitan area, the Rev. Aristide Malinverni was unanimously elected President for the ensuing year. The Rev. G. Giordano, pastor of the Italian Presbyterian Church, Newark, N. J., was elected Vice-President, and Rev. Joseph Di Salvo, Corresponding Secretary. The Association honored itself by the election of Mr. Malinverni as its President. He is, as all his personal friends know, a man of great learning, and after he left the Church, a priest of high degree tried to get him back — a somewhat rare occurrence. Several years ago he wrote an excellent book describing his conversion. He is now pastor of a church at Garfield, N. J. He will speak at our service, Feb. 26, on the Papal Encyclical.

CHRIST'S MISSION SERVICES

On Sunday, Jan. 1, the speaker was Miss Rosalie Robel, who was brought up in the Roman Catholic Church. She had been led into the light of the Gospel through attending some Protestant services and the reading of the Scriptures. She told interesting incidents of the various efforts on the part of her relatives to obstruct her course in the Christian life. She had had some intention of going to Poland as a missionary, but recently, what she regards as a "harder" field of labor—Ecuador—had been laid upon her heart.

Rev. J. B. Trice, of Brooklyn, gave the address of the afternoon on Jan. 8. In it he described his early life as a Roman Catholic in Germany and the startling results that followed the gift of a Bible from his grandmother on a visit paid to his home after twenty-five years' residence in this country. A fuller account will appear in a future issue.

On Sunday, Jan. 15, we were privileged to listen to the Rev. Juan Orts González, once the Secretary of the General of the Franciscan Order, and who has heard the confessions of the King of Spain, two Cardinals, and numerous prelates, besides those of many priests, friars and nuns. He had three audiences with the late Pope Leo XIII on matters connected with the Order. One of the most thrilling passages was that in which he described his acts of self-mortification, flagellations, etc., in order to obtain victory over sinful desires and besetments,

none of which brought peace to his soul. Upon hearing of an outbreak of bubonic plague in a certain place he wrote a letter to the Pope, asking to be sent there, in the hope that he might die of that disease, so intense were his spiritual sufferings. He was then Secretary to the General of the Franciscans. During the last week he had received letters from a Carmelite friar, a Dominican monk, and the head of an educational establishment in South America, expressing their desire to escape the bondage in which they are living. His two sisters are nuns, and one of them, whom he saw two years ago in Buenos Aires, promised to read the Gospels in the New Testament every day if he would accept a religious medal from her and always carry it about with him. He is still fulfilling his part of the bargain. The whole address was, in itself, a powerful plea for the work of Christ's Mission, and he declared that the great denominations should endow it with sufficient funds to enable it to greatly increase its usefulness. THE CONVERTED CATHOLIC for July, 1911, contains an article from his pen on "The Religious Future of America," and some of his booklets can be obtained from our office.

We learn from another paper that an order has been issued in Italy forbidding Catholic priests from visiting bathing beaches. Evidently some current magazine has been thrown over the walls of the Vatican.—"Watchman-Examiner."

THE PROTESTANT VICTORY IN ENGLAND

On Dec. 15, 1927, after what "Public Opinion" (London) calls "the most momentous debate of modern times," in the British Parliament, the House of Commons, by a vote of 238 to 205, rejected the new Church of England Prayer Book, after it had been accepted in the House of Lords by a vote of 241 to 88.

The same paper (Dec. 23, 1927), quotes a number of expressions from various leading journals. "The Morning Post" says: "Admittedly, there has not been, in our time, in either House, a debate more entirely worthy of Parliament, and there has not been an occasion on which men have spoken with greater eloquence, and voted with more simple sincerity, and with clearer conviction." "The Manchester Guardian" says that the demonstration which followed the rejection of the Prayer Book Measure "was an electric signal that something vastly important had occurred. And it is true; the quick instinct of the House of Commons is never at fault in such a matter."

One of the chief speakers against the measure was the Home Secretary, Sir William Joynson-Hicks, who was so manifestly in earnest that even his opponents paid him the tribute of a respectful hush, and, as he delivered a trenchant attack on the measure in a voice vibrating with emotion, he gained frequent and significant cheers.

Romish practises, he said, had been tolerated in the Church of England

for the last twenty years. The Bishops could not deal with them, so they proposed to surrender to them. How, after the passage of the measure, could a Bishop who, like the Bishop of London, had filled his diocese with offenders, condemn what he had hitherto connived in? Yet it was to those who had proved their impotence that Parliament was being asked to make over more power.

They had disguised their surrender by declaring that the reservation of the sacrament would be sanctioned only under conditions which did not permit adoration. But a reservation of any kind led straight to a reservation without reserve. Let those who will, believe in the Real Presence and adore the Sacrament, but not within the Church of England.

He was followed by Mr. Rosslyn Mitchell, a Presbyterian, who said:

"The ministers of the Protestant Reformed Church when celebrating communion now are to wear three garments, which are definitely, historically and ecclesiastically confined and restricted to a celebration which presupposes the Real Presence by the transformation of the elements at the communion. Is not that an approach towards transubstantiation? Moreover, they are now to have not the bread, which might crumble, but the wafer. Why a wafer? It is made of the same substance; it is made by machinery; it does not drop like manna from the skies; it is manufactured by a machine driven by steam, and it is stamped with a stamp which is worked by a man. It does not crumble.

"Why do they wear certain clothes? Because something is going to happen. Why do they take a wafer? Because something is going to happen. Why do they consecrate it? In order that something may happen. Why do they put it away in a little tabernacle? Because something has happened. What has happened? Will the right hon. and learned gentleman, who says that this does not contain any change of doctrine at all, tell me what has happened?"

"Why does the priest wear his garments? That something may happen through him, and through nobody else. What does he, in the faith of his heart, anticipate, by the grace of God, may happen? What does he understand to have happened when he places the wafer in a special little tabernacle for the faithful to see, or even of which to feel the mystical presence?"

"He understands—and there is not one of them who is so casuistical as to deny it—that by this mystery—which to others may be magic, but to him is one of the most sacred mysteries in the whole living universe—God Himself, and through him as the instrument, has come down upon the material manufactured by man. That is transubstantiation, and that is the dividing principle between the Church of England and the Church of Rome."

We have given these remarks practically in full because "Public Opinion" says that this address was "generally credited with having a decisive effect in turning the debate against the adoption of the Book."

"The Manchester Guardian" also said:

"Some of the speeches made against

the measure were, indeed, brilliant, and produced an unmistakable effect, but their appeal lay not in the compelling force of argument or rhetoric, but in the fact that they touched some deep chord in the very make-up of the average Englishman—his common sense, his independence, his dislike of all extravagance or pretentiousness, particularly in matters of religion; above all, his sturdy adhesion to the Protestantism of the Protestant religion. . . . Never was there a great issue placed before the House of Commons which cut more completely across all the divisions of party, and this marks it for what it is—a national verdict."

Mr. James Douglas wrote, in "The Sunday Express" that the Commons have banged, barred and bolted the door against the Anglo-Catholics. They have refused to legalize their illegalities.

"Why? Simply because the majority of the Commons are Protestants who represent a Protestant people that is determined to stand by the Reformation. . . ."

"In the preface to the Deposited Book it is pleaded that there is no 'change of doctrine.' But there is a 'change of doctrine.' It was this change of doctrine which fanned the embers of Puritanism and Protestantism into a flame. The change is subtly veiled, but it is there. The Alternative Order for the administration of the Lord's Supper is not governed by the Black Rubric. The Black Rubric is not in it at all.

"What is the Black Rubric? It is the Rubric printed in black type, which declares that by kneeling 'no adoration is intended, or ought to be done, either unto the sacramental bread or wine there bodily received, or unto any corporal presence of

Christ's natural flesh and blood.' The Black Rubric is blunt and plain in its repudiation of idolatry. It declares that 'the sacramental bread and wine remain still in their very natural substances, and therefore may not be adored (for that were idolatry, to be abhorred of all faithful Christians); and the natural body and blood of our Saviour Christ are in Heaven, and not here, it being against the truth of Christ's natural body to be at one time in more places than one.'

"Why was the Black Rubric omitted from the 'Alternative Order?' Obviously to legalize a 'change of doctrine' which cannot be distinguished from the Roman doctrine of transubstantiation. It lets in idolatry. The 'bread' becomes a Roman 'wafer.' The vestments become Roman Mass vestments. The surrender of the Black Rubric with the adoption of the wafer and the Mass vestments defeated the Prayer Book measure. The Commons saw through the wily sophistry and subtle subterfuge. They threw them out."

"Wily sophistry and subtle subterfuge" are by no means unknown in the Papal propaganda which is now flooding this country. Judging from some of the published statements made by certain non-Catholics in the pulpit and elsewhere they are not as intelligent as "the Commons" in detecting those elements in controversy, or as wise in throwing them out.

* * *

The "Newark Evening News," Jan. 11, had a London cable saying that the Papal Encyclical (referred to on another page) had caused much stir in England, especially as it had just become known that publication of the "Malines conversations" had

been withheld at the special request of the Archbishop of Canterbury on the ground that "they might prejudice the passing of the new Prayer Book. These "conversations" took place at Malines, Belgium, between 1921 and 1923, under Cardinal Mercier. Representatives of the Archbishop of Canterbury and of the Pope had long discussions, which are said to have "revealed a considerable measure of agreement between Rome and the Church of England on baptism, the Mass, the Bible, Papal supremacy and apostolic succession" (space limits forbid quotations of the technical phraseology used). The cable says that the publication of these "conversations" "brings the new Prayer Book under suspicion, and that the word 'treason' is being whispered among some bishops." This word is rather strong on the lips of English clergymen, but later news affords partial explanation.

* * * *

At our services at 226 West 58th Street, New York, on Sunday, Dec. 18, 1927, reference was made to the defeat of the new Prayer Book in the House of Commons three days before. By unanimous vote the congregation instructed the Executive Secretary to write to Sir William Joynson-Hicks and the Hon. Rosslyn Mitchell, M. P., thanking them for their championship of Protestantism during the debate and congratulating them on the result. Next day the following letter was sent to each of the two gentlemen named in fulfilment of this instruction:

Dear Sir:

I was instructed yesterday afternoon, by unanimous vote of the congregation of Christ's Mission, 226 W. 58th Street, New York, N. Y., to write you this letter to thank you for your vigorous speech in defense of Protestantism during the debate on the new Prayer Book of the Church of England, December 15. The membership also desired me to congratulate you on the result of the vote, to which your address so largely contributed.

Assuring you that I write the desired letter with feelings of the greatest personal pleasure,

I remain, dear sir,

Yours faithfully,

L

T. C. MARSHALL,

Executive Secretary.

On Jan. 11, 1928, this reply came from the Home Secretary, Sir William Joynson-Hicks:

Whitehall,

London, S. W. 1,

30th December, 1927.

Dear Sir:

I have, perhaps naturally, not been able to answer the hundreds of letters I have received in reference to the Prayer Book debate, but I feel I must send you a line of thanks for the help and support which the congregation of Christ's Mission has sent to me.

May I also add an expression of thanks for your share in sending this letter, and

Believe me, with all good wishes for the new year,

Yours very truly,

W. JOYNSON-HICKS.

In "The Churchman's Magazine" Mr. Kensit writes the following caustic comment on the vote of the House of Commons: "As it presents itself now, Parliament has signalled across [the Thames] to Lambeth [where the Bishop of London's palace is] '*England expects every Bishop henceforth to do his duty, and to clear from the National Church those who are Romanists at heart.*' It seems to me that the Primate should resign forthwith, and that either the Bishop of Norwich or the Bishop of Worcester should go to Canterbury, and be given an opportunity to plan a remedy and restore discipline."

"Old Catholics" in Austria

A Vienna dispatch to the New York "Times," Oct. 18, said that Prince Francis Windesch-Graetz had left the Roman Catholic Church and joined the "Old Catholics"—the followers of the late Dr. Dollinger, who seceded from "Rome" in 1871, after the promulgation of the dogma of Papal Infallibility. The prince is a great-grandson of the late Emperor Franz Josef, his mother being the daughter of Crown Prince Rudolf, the central figure of the Meyerling tragedy. This action of Prince Francis forms the first break with the Pope in the history of the Hapsburgs for 600 years. On Oct. 24 the marriage of his brother, Prince Ernest, in the Old Catholic church in Vienna was reported. The Old Catholic sect is said to have 400,000 members in the Austrian capital alone.

THE LAST ENCYCLICAL OF POPE PIUS XI

Appearances indicate that the Conference of Protestant and other Churches at Lausanne last Summer, and presumably reactions in the religious world since, have combined to greatly disturb the mind of the "supra-national" Pontiff. It is possible that a considerable number of "the faithful," among both priests and laymen, have discovered that Protestants and Protestantism are not quite so black as they have been painted by Papal literary artists, and that their heresies are not quite so Satanic as they had been led to believe. It is also possible that the measure of "understanding" brought about between Protestant bodies and certain Eastern churches was displeasing to Pope Pius. However these things may be, the one and only visible representative of "the Kingdom of Christ" on earth has launched a thunderbolt from the Vatican, none the less wrathful because couched in Twentieth Century language.

As this document, according to Frederick Hallowell (Rome correspondent of the New York "Herald-Tribune"), occupied more than three full columns of small type in the "Osservatore Romano," we can now only discuss the lengthy reports in our dailies. However, it forbids all Catholics to give any heed to conferences like those held by Anglicans with Cardinal Mercier at Malines a few years ago and presumably at Lausanne. These are described as attempts on the part of "pan-Chris-

tians" to uproot the fundamental doctrines of the one Church of Jesus Christ founded in Rome according to Mr. Hallowell, or, according to another writer, "undermine the very foundations of the whole Catholic faith." When poor Lord Halifax learns this Papal opinion of his activities he will surely wonder why he was even admitted within the Vatican at all, or allowed to enter the Pope's presence, even with other people. We may also be sure that the Pope's reputation as a mind-reader will go down several degrees with Archbishop Soderblom, Dr. Cadman and other Protestants prominent at Lausanne. The Pontiff says that no accredited Roman Catholics should participate in any such gatherings or efforts at Church union because they are "founded upon the false theory that all religions are good and laudable." Mr. Hallowell says: "The words 'atheists' and 'infidels' are sprinkled throughout the text in describing those promoting the unification of the Christian Church, and the 'pest of impiety' and 'supreme danger' are used at least once each to characterize their activities," and "any activities tending to diversify this Church" (the Roman) the Pope describes as a "conspiracy."

Pope Pius is evidently very much afraid of contacts between Protestants and Catholics, even in respect of works of charity, for, after stating his objection, he asks, "How can charity succeed if it works toward

a destruction of the faith?" Whether parish priests in this country will refuse gifts from Protestants for parish charitable purposes remains to be seen; but we doubt if they will. The whole Encyclical may be summed up in this: All those Protestants who desire church unity must come and kneel at the Pope's feet in submission, and then crown him lord of all.

Where the Priest Has Power

"The Bible Society Record," November, 1927, has an account of the stoning at Toca, Bolivia, of Rev. H. S. Hillyer, of the Canadian Baptist Mission. It seems that Mr. Hillyer had been invited to hold a service in his house by a resident, as no Protestant service could be held publicly. Mr. Hillyer went round to the houses and shops on the central plaza, distributing tracts and inviting the people to attend. One "beata," or holy woman, who later incited the mob to attack him, told him that if he dared to hold the service "blood would flow." Of course the service was held, but when Mr. Hillyer and his helper came out they found that "this woman had gathered together many others like herself of the better class." They then rang the church bells to call the Indian peons from the farms. These pursued the two men out of the town, their weapons being stones. Bruised from head to foot, and covered with blood, both men fell to the ground, where they lay unconscious. When the Indians turned back, thinking them dead or dying, a friend came and took them

twenty miles to Cochabamba. Rev. Dr. Milligan writes that behind this outrage were the priests of Rome. "Think of church bells being rung to call men to commit murder! The fact that the priests urge the people to violence as a duty is seldom concealed." Two missionaries recently visited a town for the first time, and after they had gone to bed the priests harangued the people, saying it would be a disgrace to the town if the Protestants were allowed to leave it alive.

A New Calvin Memorial

The London "Christian," July 7, said that on the 10th, the 418th anniversary of the birth of John Calvin, the first stone of a memorial building on the site of the house in which that event occurred, would be laid. The town of Noyon was entirely destroyed during the Great War, but has now been largely rebuilt. The Huguenot Society of Paris bought the ground and what little remained of the house where the Reformer was born. The building now in course of erection will be a place of worship (the only Protestant place of assembly in the town), a library and a museum. The General Committee of this Calvin memorial includes representatives of England, Scotland, Holland, Belgium, Czechoslovakia, Switzerland, Canada and this country. At the ceremony, on July 10, "allocutions" were to be delivered by representatives of various French Protestant bodies, as well as of the World Presbyterian Alliance and the Belgian Protestant Historical Society.

VOICES FROM WITHIN THE ROMAN CHURCH

Since May 1, 1927, four Roman Catholic priests have made known to the world some of the sorrows of the priesthood, and certain conditions within the Church that create those sorrows. All four say, however, that they still believe all the religious doctrines which they learned in early life. And the saddest feature of these writings is that they naturally raise the question in the mind of any thoughtful reader: "How many more unhappy men are there in the ranks of the priesthood to-day bearing up as best they can, without any knowledge of the true Gospel of Christ, against such heart-breaking and life-breaking sorrows?"

All unconsciously these unhappy men have written eloquent pleas on behalf of Christ's Mission and its work.

1.—In "The Builder," St. Louis

The first of these voices found expression in "The Builder" (1627 Locust Street, St. Louis) for May, 1927. The author wrote a 1,500-word article setting forth troubles that must be widespread, and appealing to the Freemasons of Missouri to open an office through which he and other priests who wished to leave the priesthood could earn an honest living in secular life. In one paragraph he said: "*I hazard the guess that annually a couple of hundred would avail themselves of the offer (italics ours).*"

One of his paragraphs reads:

Such a dreary existence easily leads to despondency. Despondency again often entails the loss of moral cour-

age and strength; thus such a solitary priest is in danger of tumbling from the pinnacle of spiritual idealism into the very depths of moral degradation. *Corruptio optimi pessima*, "the corruption of the best becomes the worst," says the old maxim. He becomes a moral derelict, possibly behind a facade of respectability and virtue. He tries repeatedly to climb out of the mire, only to slide back more deeply.

2.—"The Jesuit Enigma"

The learned author of this 350-page book spent twenty adult years in the Society of Jesus. On page 357 he says:

It was my lot when in the Order to come across many anguished hearts—hearts broken with disappointment. Again and again were repeated to me the same words: "I would have left long ago but for . . .," and the missing words were often "my father" or "my mother." . . . There is no room in the Society of Jesus for Idealists. Those who dream dreams are ruthlessly crushed, and eventually most of them, in disillusionment and despair, resign themselves cynically to hidden lives of selfish inertia.

3.—"The Autobiography of a Fallen 'Christ'"

The writer of this book was a parish priest, and the word "Christ" applied to himself refers to the Latin phrase "*Sacerdos alter Christus*"—"The priest is another Christ." The last sentence of one chapter is:

Love for the priesthood, and even of my Faith, seemed dead—most barbarously murdered, and murdered by

my own Bishop and others! There was, then, only one thing left that I could see, and that was to fall out forever from the ranks of the "Other Christs," and try to shift for myself in the world, even though I would be burdened with the stigma of a "fallen Christ."

4.—In "The Atlantic Monthly"

The January issue of this Magazine contains the first of four articles on "The Catholic Church and the Modern Mind." It is preceded by a "preface" by John Hearley, who says: "Explicitly they [the four articles] are a modernistic philosophy of the Roman Catholic religion. In their implications they form an appealing autobiography of a wounded and loving human soul." Here is something from page 21:

The priest submits humbly, abjectly, if he would maintain his standing. But many there are who rebel at heart. The world would be astounded did it know the number of priests who are struggling with the desire to remain faithful to the forms of ecclesiasticism while their very being cries out against the system.

5.—"The Shadow of the Vatican"

In the January number of "The Builder," referred to above, is the first chapter of "The Shadow of the Vatican," by Dr. Leo Cadius, who is still a member of the Roman Church, and has no desire to leave it. An editorial note says, among other things, that his purpose in writing these articles "is the hope that the abuses he describes and the conditions which foster them may be removed." This first chapter deals with the monarch-

ism of "the most absolutistic of all monarchies," the Italian hegemony of the Roman Church; the selection of American bishops; European influence in these appointments; the influence of "Zambo" (a French poodle) belonging to the sister of a Cardinal, in high appointments; the visits to Rome of Monsignori Cashman and Longreen; the Corporations Sole; a certain petition filed in the Massachusetts Legislature, in December, 1923, to take from Cardinal O'Connell the custodianship of the Church property of the Archdiocese of Boston, and give the same to a board of trustees; the status of American priests; the helplessness of any American priest against his Bishop or Archbishop if wronged; and the servitude of the secular Catholic clergy. The price of "The Builder" per copy is 25 cents, but this one article would be dirt cheap at double the money for any man, Catholic or Protestant, who has any interest in the subject with which it deals efficiently, calmly and dispassionately.

(To be continued.)

The Old Catholics who seceded from the Roman Church in 1871 as a protest against the dogma of Papal infallibility have fifty parishes, with fifty-four priests in Germany. The headquarters is at Bonn.

Please try and get a copy of Foxe's "Book of Martyrs" in every Sunday-school library in your section of the city.

The Gospel in the Douay (Catholic) Bible

The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting: and the same are they that give testimony of Me."—John 5: 39.

THE FRANCISCAN MONK AND THE BUBONIC PLAGUE

My peace I give unto you.—John 14: 27.

Thanks be to God, who hath given us the victory through our Lord Jesus Christ.—1 Corinthians 15: 57.

The peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus.—Philippians 4: 7.

He was a very learned man—and very pious withal. Anxious to please God and to live a holy life. Furthermore, he so commanded the respect and esteem of his ecclesiastical superiors that he had reached the responsible position of Secretary to the General of the Franciscan Order. But his soul was a stranger to the peace of God, and his spiritual life was one of strife and torment. In accordance with the teachings of his Church he labored to "mortify the flesh" by the means of self-scourging and other unpleasant methods. But none of these things, even when accompanied by prayers and fastings, brought any relief to his agonized soul. There came a day when he heard that there was an outbreak of the bubonic plague in a certain district, and he wrote a letter to the Pope, asking that he might be sent to that area in the service of the Church, his real reason for the request being that he hoped to find relief, in death, from his mental and spiritual sufferings.

There must be many pious Catholics—and some who would hardly use that word about themselves—who have similar spiritual experience as that learned monk, although they may not have suffered so severely on account of their inability to conquer the evil impulses of their nature as he did. They must sometimes have wondered why the innumerable absolutions they have received after their innumerable confessions have done them so little good.

The real reason for this state of things is that they have been seeking peace of soul from the wrong person. They have been going to the priest instead of to the Blessed Lord Himself. He said, "Come to Me," and He never told anybody to go to His Mother or to any of the Apostles or to any priest. He told the woman of Samaria at the well of Sichar about the "living water" that He would have given her and would give to others, which would quench the spiritual thirst of the receiver "for ever." This Franciscan of high degree read much of the Bible, and had been a professor of theology, but he had not, in those days, grasped this simple but life-revolutionizing fact.

St. Paul had a period of the same spiritual warfare within himself. In Romans 7: 22-24 he says, "When I have a will to do good, evil is present with me. For I am delighted with the law of God, according to the inward man. But I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin, that is in my members. Unhappy man that I am, who shall deliver me from the body of this death?" But in the second verse of the next chapter he says that "the spirit of life, in Christ Jesus, hath delivered him from the law of sin and death." He had found deliverance, not in ceremonies and good works, but in Christ Himself, who has all power in Heaven—and on earth, too—not only to forgive sins, but to break their power over those who have all their lifetime been subject to the domination of evil.

For nearly twenty years now that Franciscan monk has enjoyed the peace of soul that our Heavenly Father wishes every Catholic in the whole wide world to enjoy. In reading his Bible he noticed that the "notes" did not always square with the text; then he noted the absence of the primacy of Peter from the text, and that that apostle himself wrote nothing that suggested his knowledge of any such thing. After that he noticed that none of the most conspicuous features of Catholicism were known to either Christ or His apostles. And at last, passing by the Church and all its machinery, he found his way to Christ Himself, who, of course, fulfilled His promise, and gave him the peace of soul and the power to overcome sin and temptation, that all his struggles and penances and flagellations had failed to give him.

And this experience can be yours. God wants you to enjoy life, in spite of difficulties and troubles and sorrows. This sounds like a paradox, but it is a glorious fact, nevertheless. The hour of death affords a fairly good test of the value of any religion, and a few weeks ago the London "War Cry" contained a testimony from "A comrade who hourly awaits the summons," and sends her "last message" to its readers. This is, in part:

"My friends, will you kindly permit one of the Lord's little ones who is on the borderland to witness for her Master? Face to face with eternity, as I am, I realize, as perhaps never before, the love of Christ. Having known whom I have believed, and loved Him from childhood days, surely I should be able to tell out the wondrous story of redeeming love. . . . Through years of suffering, often with intense pain, He has been all-sufficient, and has given me joy and peace unspeakable. During the hours of the night in my little room I have felt Him closer than the dearest earthly friend. Three times during the last two months I have been at the very gate of death. My heart had almost stopped, but the Lord heard my prayer, that I might live a little longer until I had tried, in His strength, to tell out the glorious tidings once more. Jesus lives, Jesus saves; oh, the matchless wonder and range of redeeming love and grace! . . .

"Dear suffering ones, and you who are burdened and sad with many cares, you who are bereaved and sorrowful, the loving Saviour says, 'Come unto Me, all ye that labor and are heavy laden and I will give you rest.' He is the same Jesus who walked the earth filled with love and compassion. He alone can give sweet rest, for His yoke is easy and His burden is light. . . . I testify to all, young and old, rich and poor, sad and lonely ones, and to you who feel the burden of sin and sorrow crushing you, that I have proved always, and not least now in my hour of extreme need and weakness, the faithfulness of my unchangeable God and Father. He holds me fast, and I rest with sweet peace and with a joy unspeakable and full of glory. I am perfectly happy, knowing that soon I shall behold Him face to face—my Lord and my Saviour. Not once during the years of suffering and pain which I have endured would I have exchanged places with any one."

And this brand of religion—or rather salvation—is as good in every-day life as it is in death. It is within your reach. Get it, and get it NOW!

Timely Warning for Protestants

"The Jersey [City] Journal," Dec. 12, 1927, had a report of a speech made by Louis Marshall, "one of the country's foremost lawyers," before the Hudson County Bar Association. One paragraph reads as follows, and while there is no reason to suppose that the speaker had the alien Roman Church in his mind, the warning applies more to that organization than any other of which we know. It would be hard to find a better description of what will happen when America is made Catholic than the last half of the sentence, which reads:

"You are now reaping the harvest of past indifference, and I warn you that the insidious campaign of fanatical minorities will continue until some day you citizens of the United States will awaken to find every semblance and fundamental of democracy written out of your Constitution, and every instrument of power and au-

thority centralized in a central government absolutely controlled by a powerful minority."

There certainly is no more "fanatical" or "powerful minority" than the Papal Army of Occupation in this country.

"Americans are asleep, Cardinal, where your Church is concerned, and only the power of God can wake them up. It may be His will to do that through storms and stress, as He has dealt with nations in the past. Eternal vigilance is the price of liberty, but the American people are so engrossed in the material development of the country and in amassing wealth for their children that they imagine our free institutions and the political system on which they are founded will take care of themselves." —Father O'Connor in Letter to Cardinal Gibbons, April, 1911 (Con. Cath. XXVIII, p. 158).

THE FOUNDATION OF ST. LEOPOLD

The New York "Times," Nov. 20, 1927, recorded a visit of Herr Marx and Dr. Stresemann (members of the German Government) to Vienna, and that on the feast day of St. Leopold Babenserger, these statesmen had journeyed to the monastery of Klosterneuberg, where St. Leopold is buried. This is the largest and richest monastery in Austria, and attracts thousands of pilgrims every year. The only interest that Americans have in this saint is that in the year 1829 The St. Leopold Foundation began to function, under the manipulation of Prince Metternich, the Austrian Chancellor, its purpose being to establish colonies of Roman Catholics in the sparsely peopled parts of this land, so that they should "grow up with the country" and use the privileges of citizenship to promote the purposes of the priests of Rome. The Cardinal Archbishop of Olmutz had the supreme direction at the start, but it seems that later the Emperor of Austria himself became the great patron of it.

Pope Leo XII, ten days before his death, granted "large indulgences" to its members in "an express letter," which was "sanctioned by the Royal leave. By his sacred Imperial and Royal Majesty. Vincentius Schubert, Vienna, April 20, 1829."

The Pope granted to all who "confessed" and took communion when received into the Foundation "full indulgence and remission of all their sins." They received the same if on

two days in December they did the same things and said certain prayers in a church, one of which was "for the harmony of Christian princes, the extirpation of heresies and the glory of Holy Mother Church." "The Protestant Vindicator," July 19, 1843, said, "Within fifteen months it [this Foundation] received 131,442 florins, about \$61,000. Since then the Society has probably sent here annually not less than \$100,000."

In a leaflet prepared by President Masaryk, of Czechoslovakia, some figures are given as to religious representation in that country, and some reflections on religious conditions there, says the Boston "Transcript," Nov. 12, 1927. He favors the separation of Church and State in his country. Writing of this new State Church, he says: "During the existence of the republic, the Czechoslovakian Church has been established, with 525,333 members, who, with few exceptions, have seceded from the Catholic Church; according to all accounts the number to-day is much greater. During the same period the number of persons who left the Catholic Church is 724,507 (with the other churches such cases were few). . . . The number of Protestants of various denominations and all nationalities in the republic is now 990,319."

Please try and get a copy of Foxe's "Book of Martyrs" in every Sunday-school library in your section of the city.

PRIESTLY PLANS AND PROPHECIES, 1852

In 1852 the late Father Chiniquy was the head of a prosperous colony of French-Canadian Catholics in Illinois. In view of certain advantages enjoyed by these people, D'Arcy McGee, the editor of the Roman Catholic "Freemen's Journal," proposed that Irish immigrants should be sent to the Western States, beyond the influence of the saloons and other agencies of evil in the Eastern cities. Through his influence a meeting of Catholics took place at Buffalo to promote the idea, but when the gathering was called to order it was found that certain Bishops had sent priests there to defeat the scheme. Father Chiniquy was present, and he writes as follows regarding the reasons for this action:

"We are determined, like you," said the opponents of the farm colonization plan, "to take possession of the United States and rule them, but we cannot do that without acting secretly and with the utmost wisdom. What does a skilful general do when he wants to conquer a country? Does he scatter his soldiers over the farm lands, and spend their time and energy in ploughing the fields and sowing grain? No! He keeps them well united around his banners, and marches at their head, to the conquest of the strongholds, the rich and powerful cities. The farming countries then submit and become the prize of his victory without moving a finger to subdue them. So it is with us. Silently and patiently we must mass

our Roman Catholics in the great cities of the United States, remembering that the vote of the poor journeyman, though he be covered with rags, has as much weight in the scale of power as the millionaire Astor, and that if we have two votes against his one he will become as powerless as an oyster. Let us, then, multiply our votes; let us call our poor but faithful Irish Catholics from every corner of the world, and gather them into the very hearts of those proud citadels which the Yankees are so rapidly building under the names of Washington, New York, Boston, Chicago, Buffalo, Albany, Troy, Cincinnati, etc. Under the shadow of these great cities the Americans consider themselves as a giant and unconquerable race. They look upon the poor Irish Catholic people with supreme contempt, as only fit to dig their canals, sweep their streets and work in their kitchens. Let no one awake those sleeping lions to-day. Let us pray God that they may sleep and dream their sweet dreams a few years more. How sad will their awakening be, when with our outnumbering votes, we will turn them, forever, from every position of honor, power and profit! What will those hypocritical and godless sons and daughters of the fanatical Pilgrim Fathers say, when not a single judge, not a single teacher, not a single policeman, will be elected if he be not a devoted Irish Roman Catholic? What will those so-called giants think of their

matchless shrewdness and ability when not a single Senator or Member of Congress will be chosen if he be not submitted to our holy Father the Pope! What a sad figure those Protestant Yankees will cut when we will not only elect the President, but fill and command the armies, man the navies and hold the keys of the public treasury? It will then be time for our faithful Irish people to give up their grog shops in order to become the judges and Governors of the land. Then our poor and humble mechanics will leave their damp ditches and muddy streets to rule the cities in all their departments, from the stately mansion of Mayor to the more humble, though not less noble, position of teacher.

"Then, yes, we will rule the United States, and lay them at the feet of the Vicar of Jesus Christ, that he may put an end to their godless system of education, and sweep away those impious laws of liberty of conscience, which are an insult to God and man!" ("Fifty Years in the Church of Rome," pp. 668-670.)

We are all witnesses to the extent to which the plan stated above has been successfully carried out. Whether anyone now living will see the complete fulfilment remains to be seen.

Please send 25 cents for six copies of our booklet on Mixed Marriages, containing the form for the "prenuptial agreement," and then distribute them among your Protestant friends.

SCARCITY OF SCRIPTURES

In October a request reached us for two Spanish Catholic Testaments. An inquiry of the most prominent Catholic publishers in the city was answered in the negative, but perhaps they might be got from——& Co. A visit to this firm proved fruitless, but we might try ——& Co., another large house. They had none, and the only people they could think of likely to have any were the —— Fathers. One of these went up into the church, as possibly there might be one there. There were none, but possibly one might be obtained at a certain convent. The sister there said they had mass-books and "Lives of Saints," but no Testaments. She suggested inquiring at a Spanish bookstore. None there, but the clerk thought Brentano's might keep them. That establishment had none, and knew of no other house likely to keep them, except those already called upon. As a last resort a Protestant Spanish publishing house was asked, with identical results. So there is ground for doubt if a Spanish Catholic Testament can be bought in New York. And there are 120,000 Spanish-speaking people in this city, practically all of whom have been brought up in the Roman Church.

There are 4,000,000 Poles in the United States, but a few years ago the largest publishing house on Barclay Street, not only had no Polish Catholic Bibles in stock, but did not know of any house in the United States that had any.

WHY NOT A ROMAN CATHOLIC PRESIDENT?

2.—Concerning "The Vicar of Christ" and "The Only True Church"

Last month we devoted the first article of this series to the definition of the words "bigotry," "intolerance" and "prejudice," and comments on these intended to show that these qualities would be conspicuous by their absence in this and subsequent instalments.

But these three are not the only words used in Protestant-Catholic discussion, that need the thoughtful attention of the student of that ancient theocratic autocracy, called the Roman Catholic Church. The real significance of certain phrases is seldom realized by those who should be most interested.

One of these is "The Vicar of Christ," applied to the Pope. We make bold to say that not one person in 10,000 who reads this phrase ever stops to consider its real meaning. What the Pope really means by that title is that he is the visible representative of Christ in His divine capacity of King of kings and Lord of lords. This is expressed thus by Pope Leo XIII in "Immortale Dei" ("The Great Encyclical Letters of Pope Leo XIII, p. 112: "Consequently, as Jesus Christ came into the world that men *might have life and have it more abundantly*, so also has the Church for its aim and end the eternal salvation of souls, and hence it is so constituted as to open wide its arms to all mankind, unhampered by any limit of either time or place,

Preach ye the Gospel to every creature. (Italics in original.)

"Over this mighty multitude God has Himself set rulers with power to govern, and He has willed that one should be the head of all, and the chief and unerring teacher of truth, to whom He has given *the keys of the Kingdom of Heaven.*" And on the same page the Pope also says that "just as the end at which the Church aims is by far the noblest of ends, so is its authority the most exalted of all authority, nor can it be looked upon as inferior to the civil power or in any manner dependent upon it."

Perhaps it is not to be wondered at that the average citizen — with or without deep religious convictions—should, on its first presentation, regard any such pretension as not only absurd, but too preposterous to be seriously put forward by any man in his right senses. Were it not such a colossal tragedy it would be a colossal joke: the idea that the Almighty should select an Italian priest to be the ruler of the entire population of the globe, when after 1,300 years (for Pope Boniface III, 606, was the first to assume the title of "Universal Bishop") he has won only 300 millions—at the outside reckoning of his own Church—out of 1,200,000,000; and the "quality" of those alleged 300,000,000 can be gauged by a recent assertion from Rome that the 20,000,000 in this country give more

money to the Holy See than all the other 280,000,000 put together.

"The Only True Church"

Just as the phrase "The Vicar of Christ" is regarded merely as a fancy ecclesiastical title, so does the expression "The Only True Church" fail to be given its full significance by persons outside the Roman Church. Indeed, now and then some one will even say: "Of course, every Church considers itself the only true Church." Not at all. No evangelical Protestant denomination of which we know so regards itself. On the contrary, they regard themselves as only a part of the true Church of Jesus Christ, which includes all those persons of every nation, race or creed, who have, through a personal transaction with Christ Himself experienced that transformation of the soul and the life signified by the word "conversion" used in the Protestant sense. In spite of the large number of so-called "denominations" all those described as "evangelical" hold certain beliefs in common. They all accept the Bible as the final authority on matters of faith and practise: they all believe that Christ was God as well as man, that by His atoning sacrifice on Calvary He provided complete salvation from the guilt and power of sin, and that by His grace it is possible for a man to live a holy life "unspotted from the world."

Of course there are certain religious bodies who do not hold these tenets at all, but we doubt if many of the members of these either think them-

selves Protestants, or call themselves by that name.

On the other hand, the priests of Rome tell their people that theirs is "the only true Church," that it was founded by our Lord, that the Apostles were Roman Catholics, and that the teachings of the Roman Church are to-day what they were when Christ was upon the earth. If this be so, of course all other churches must not only be teaching false doctrine and leading people into error, but the whole Protestant enterprise must partake of a false and fraudulent character. Further, they are told that the secession from the Roman Church in the Sixteenth Century was chiefly due to the desire of Martin Luther to get married, and the moral character of the great Reformer is sometimes painted in very dark colors. Students in Catholic educational institutions are told that King Henry VIII was the founder of Protestantism, his action being due to the refusal of the Pope to grant him a divorce from Katherine of Aragon so that he might marry Anne Boleyn.

It is not to be wondered at, therefore, that the Roman Catholic laity, having been told these things in extreme youth, and having been forbidden to read or to hear anything that would offset these false statements should, in the best cases despise Protestants, and in the worst, hate them.

What are the facts concerning "the only True Church"? Although the claim is made that our Lord founded it Himself, and that the Apostles were all Roman Catholics, not one of

the most prominent features of the Roman cult is to be found in the text of either the King James or the Douay Versions of the New Testament. In neither the Gospels nor the Epistles can be found anything about the Sacrifice of the Mass, or about its propitiatory character; about the power of the priest to transform the consecrated wafer into the body and blood, soul and divinity of Christ; about the status given to the Virgin Mary by the Church; about the veneration of relics, or the invocation of saints, or Purgatory, or the efficacy of prayers or masses for the dead. The Epistles of St. Peter show that he knew nothing about his Primacy of the Apostles or the Church, and that he believed that the Church was "built" on Christ—certainly not on himself.

If any reader fails to see the importance of a proper understanding of these phrases and their bearing on the question of "A Catholic President," we hope in the next issue to make that point clear.

(To be continued.)

Conditions in Spain

"The Christian" (London), Oct. 13, said that at the annual Day of Prayer of the Woman's Protestant Union, Miss Brown said that children who attend Protestant Sunday-schools are severely punished, and men who come to the services lose their jobs. She is also quoted: "There is great unrest in Spain, discontent with the priests, and many are turning from the Church. Many priests, too, are

reading the Scriptures, and one priest said that he knew the Gospel message was true, but it would mean persecution and giving up his living if he left the Church of Rome. 'So I must go on,' he said. Another priest told his people if they wanted to know the true way of salvation to go to the Protestant hall; 'but I dare not go out of the Church,' he said. The Spanish converts become missionaries, and joyfully face persecution. God has answered prayer for the conversion of priests, and one young priest of twenty-eight years read the Testament, and has come right out."

A gift of nine dollars, token of gratitude of a Porto Rico woman for hospital treatment many years ago, has just been received by the Presbyterian Hospital, San Juan, Porto Rico, according to the Boston "Transcript." It was delivered by her husband, the woman herself having died seven years ago. She had been a patient in a ward, and had gone home with a grateful heart for the care she had received. When, some time later, she died, she exacted of her husband the promise which has just been fulfilled. "With part of the money," says Miss Jennie Ordway, "we purchased Bibles for the new class of nurses which entered in September. The rest will go toward buying Spanish tracts for use in the hospital."

The American Magyar (Hungarian) Baptist Union was organized 1908. Has 29 churches and 1,300 members.

DEATH OF CARDINAL BONZANO

John, Cardinal Bonzano, Apostolic Delegate to the United States from 1911 to 1923, died in Rome, Nov. 26, 1927.

John, Cardinal Bonzano, will go down in history as having been the first Prince of the Church to sit enthroned in the City Hall of the metropolis of the United States, and receive from the kneeling Governor of the State of New York and the kneeling Mayor of the city of New York the feudal homage of the kissing of his ring, in his capacity of Papal Legate to the Eucharistic Congress in Chicago in 1926.

It is earnestly to be hoped that as he was the first Cardinal to sit on a throne in the City Hall of New York he will be the last. The New York "Sun," June 15, 1926, said: "The Cardinal's throne was Aldermanic President Joseph V. McKee's official chair. It was unadorned, but was placed beneath a canopy of Stars and Stripes, together with the Papal colors of white and gold." This last flag is the emblem of the Temporal Power of the Pope.

According to the "Sun" account, Governor Smith knelt and kissed the Cardinal's ring twice during the proceedings.

Cardinal Bonzano, in replying to the speeches of Governor Smith and Mayor Walker said: "You have honored in these venerable Princes of the Church and in me, the custodian of these revealed teachings and traditions, the Father of Christendom."

On the arrival of the Cardinal the flags of the city of New York and the State were dipped, but the Stars and Stripes were not. The Papal colors were not displayed outside the City Hall.

The "Protestant speechlessness" to which Mr. John Jay Chapman directed nation-wide attention a few years ago in a letter to Bishop Lawrence, of Massachusetts, was again much in evidence, and the only real protest was made by the Freethinkers' Society, who, according to the New York "World," June 17, sent a telegram to Governor Smith and Mayor Walker, in which they entered "a most emphatic protest against the utter disregard for the principles of the American Government as manifested in the reception and privileges extended to the Papal Legate. . . . We most strenuously object and protest that the Civil Government of our city and State should make recognition of a religious organization which the Government of the United States does not recognize. When the City Hall and the great Aldermanic Chamber of the city of New York are temporarily converted into a Catholic cathedral, and the chair officially designated for the President of that body is also converted into an impromptu throne, the symbol of the emissary's religious standing as a mark of recognition of not only the Catholic religion, but also of the personal representative of the Pope, it is an affront to our Civil

Government, serious in its portent. . . . This Republic does not recognize the Papal State nor the Pope at Rome. We neither send a representative of this Government to the Vatican, nor provide for one here." After a reference to the attitude of the founders of the Republic toward the recognition of religion by civic government the Society protested "this affront to the memory of the heroic founders."

In connection with the above reference to the absence of diplomatic relations between our Government and the Vatican, some of the things said about Cardinal Bonzano after his death are not without significance. J. V. McKee, President of the Board of Aldermen, said that "he did much to spread the gospel of tolerance, and served as a true diplomat for the Church of which he was a Prince, and for the country to which he was assigned." No explanation was given as to how he, representing the most bigoted intolerance on earth—as shown in Spain and Italy to-day—could spread any gospel of tolerance.

The writer of a biographical sketch in the New York "Times," Nov. 27, 1927, says that "his relations with the American Government were unofficial," which suggests the question What "relations," official or unofficial, could he have with our Government? But a little further on we read that he "was credited by many with having had vital part in some of the most important events transpiring at Washington during and immediately after the World War." It seems that the

Cardinal was the point of liaison between Pope Pius X and President Wilson when the former sought to end the war, carrying on negotiations leading to President Wilson making proposals to the belligerents looking toward peace.

Protestants who believe that the United States Government is quite capable of conducting its business without the aid of foreign ecclesiastics will not greatly relish being told that "during the Harding administration he was credited with helping launch the movement which brought about the conference on Limitation of Armaments."

It is well to remember these things, in view of the nation-wide campaign going on to place the ring-kissing Governor of New York in the White House.

Truly it would be an impressive sight to see the President of this great nation whose government is founded upon Protestant principles, kneeling down to kiss the ring of every Cardinal who took part in official functions, at Washington. Furthermore any Cardinal, native or foreign, who might visit Washington, would, without doubt, be accorded first place next to the President over members of the Supreme Court, the Senate, the House of Representatives and the foreign ambassadors.

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